

Volume 3, Number 1
February 1992

Highlights:

- **Fairies, UFOs, and Problems of Knowledge** by Peter Rocjewicz
- **Quick Alert System for Abduction Reports** by Richard Hall
- **"Manifest Destiny on the Bus"** by Jean Mundy

Editorial Comments

Back In The Saddle Again

Here is the first BAE of 1992, and the first one to be produced after a brief period of soul-searching. I want to extend a personal thank-you to all those who called and wrote encouraging us to continue with this project. Some of your responses are included in this issue.

As we have now gathered our second wind, I would like to use this space to reaffirm some policies.

Mission Statement

BAE will still continue to serve as a networking newsletter about the UFO abduction phenomenon and related issues, primarily for mental health professionals and interested scientists.

As Hilary Evans put it some issues back, we try to "comfortably tread the narrow path between the groves of academia and the dust and heat of the market-place, inquiring and suggesting, not asserting or insisting."

And, as Hilary says in a letter in this issue (may the regularity of his correspondence serve as a model for all of us), BAE will be shaped by its contributors, while Joanne and I act as censors, moderators and referees, enjoying the privilege of having the last word in any debate.

Contributions: The Spirit of BAE

If you are sending me correspondence regarding items in BAE, I am assuming that you are providing permission to print all or part of it here (at my discretion). If you are sending me a contribution to BAE, please mark it as such on the letter. If you wish to send me a confidential or personal letter, that's fine too, but please specify in your letter that it is not to be printed. (Most of the time this is obvious, but better safe than sorry).

This is probably also a good spot to mention that lengthy contributions are also welcome on IBM-compatible diskettes (5.25 or 3.5 inch); I run WordPerfect 5.0 but I can also work with ASCII files.

You can reach me on CompuServe (72037,737) and the WELL (drdave). Both systems are good for simple correspondence, while CompuServe is better suited for the exchange of large files.

Copyright Information

All contributions to BAE remain the property of the AUTHORS. This is in the spirit of BAE, which is a medium for discussion and, apart from our editorial comments, not a voice in itself. Reproduction in whole, or in part, requires the express written permission of the author. You can contact them directly, or through me.

BAE on the WELL

The WELL (Whole Earth 'Lectronic Link) is a bulletin-board system run by the same group that produces Whole Earth Review. It is a fascinating conferencing system with a consistently high level of discussion on a diversity of topics in the arts, sciences, and humanities. I have been a participant on the WELL (or "WELLbeing") for three years now. Since mentioning BAE a month or so ago, a number of other WELLbeings have expressed interest, not only in subscribing, but in having an online version of BAE available on the WELL. I am experimenting with this right now, making selected articles from past issues available, and observing the response. If you have an objection to your contribution appearing on the WELL, please let me know with your submission.

Subscription Information

Distribution is limited to mental health professionals and interested scientists, as it has been from the first issue. Would-be subscribers who do not fall under either of these categories have been referred to some of the other fine publications (like MUFON Journal and IUR) that disseminate news in this area to a more general audience.

I would be interested in the opinion of our readership on this policy. In particular, how do people feel about allowing experiencers to subscribe?

Subscriptions are $20 per calendar year. Sets of back issues are available at $20 per year. Cash or money

order would be preferred to cheques from US readers, because my bank charges big bucks to deal with cheques drawn on US banks. If a renewal notice for your 1992 subscription is included in your envelope, it's time to pay up!

Where to Write

Address all correspondence to
David Gotlib, M.D.
Bulletin of Anomalous Experience
1365 Yonge Street, Suite 200
Toronto, Ontario, Canada M4T 2P7
Telephone (416) 963-8700
Fax (416) 924-7003
CompuServe 72037,737
WELL "drdave"



Letters from readers about our announcement in the last issue to suspend production of BAE; these comments, and more like them, have encouraged us to commit to continue BAE through 1992 and 1993 (at least).

BAE continues to make a real contribution by presenting issues and perspectives not usually addressed in other forums, so I hope you are able to keep the enterprise going.

Stuart Appelle, Ph.D.
Brockport, NY

Words of praise I have. I find BAE very informative and although the information may be available elsewhere, I'm not out there looking for it.

As for dialogue -- that's difficult. I find that people, even scientists, want to confirm their own belief systems rather than challenge it by listening to someone else's views.

I hope you'll send me more BAE, even if it is occasional rather than on schedule.

Jean Mundy, Ph.D.
New York City, NY

I have read each and every issue. I have not had anything to say, however, because the general subject matter diverges from my area of expertise. You seem to deal mostly in the "software" of ufology, whereas I prefer to deal with the "hardware." Of course, these "wares" intersect at the witness, but whereas I use the witness as a source of information about the phenomenon, your publication has concentrated on the witness himerself (himself + herself = himerself; or perhaps, herimself). Treatment of witnesses, most particularly the abductees, is not my specialty, nor have I had any psychologic/psychiatric training, so sometimes the discussion has little meaning to me. On the other hand, I have found the publication to be interesting. It provides discussions of topics not found in other publications. Hence I think that it can make a valuable contribution, even if it is only a review of the literature. How you can get others to be more active in corresponding, I don't know.

Bruce Maccabee
Sabillasville, MD

Apparently many other people have been doing the same thing as I, i.e. intending to write to you but procrastinating.

I have intended to write for some time to ask you and other investigators and experiencers if there had been an increase in headaches among experiencers around the last two weeks of October '91. Several people with whom I have worked and who thus far are having no abductions [I presume the writer means "no FURTHER abductions" -- Ed.], began having rather severe, generalized headaches around the middle of October. These people don't know each other so I don't feel this to be a contamination situation. I'd appreciate your asking about this.

I have really passively enjoyed BAE and really do appreciate your efforts in the publication. I do hope you get an outpouring of response sufficient to justify continued editions.

You mentioned in a recent issue that you had noticed a decrease in referrals of new experiencers-- that certainly has been the case with me. There have been very few in 1992. I also wonder if this has been seen by others.

As of this writing, none of the experiencers with whom I have worked have had any further abductions. I have had to add some extra protective devices to several of the people, but thus far the protection seems to be effective.

I do hope you will be willing and able to keep BAE going.

H. Ezell Branham, Jr., M.D.
Winston-Salem, North Carolina

Just when I'd found a nice warm bath where I could splash around and make all the mess I want without anyone telling me not to, and in the company of like-minded free spirits, you threaten to pull the plug...

Of course I don't blame you. Editing a newsletter is time-consuming and only sporadically other than thankless; only the occasional murmur of gratitude from a subscriber dispels the illusion that one is talking to the wind.

But BAE was -- is -- doing a unique job. As I see it, there are only about fifty to a hundred unaligned and uncommitted thinkers working in this field, the wide world over, and scattered as we are, we need a forum. You refer to IUR, JMUFON, JUFOS and JSE as possibly filling the niche; I could add MAGONIA, WILDPLACES, ARCHAEUS,

and one or two more as providing useful opportunities -- but none of these is more than a partial solution, none meets the need for a simple exchange like those free black markets where people meet clandestinely to barter old sewing machines for a run of Amazing Stories.

So what's the answer? Some thoughts:

- Do not be tempted to do anything other than a simple newsletter. I don't suppose you were; but the reason why the above-named journals don't meet the bill is precisely that they are journals, with a need to keep some kind of format, continuity, house style or what have you. Your newsletter doesn't need to do any of these things. Let it be shaped by its contributors, while you simply act as censor, moderator and referee, and enjoy the privilege of having the last word in any debate...
- Don't even attempt to keep to a regular schedule. When you've got enough input, send out a bulletin. If there ain't none, don't attempt to create one out of nothing. Wait.
- Gather a nucleus of contributors with the Right Stuff. Apart from the basic quorum of Ring, Baker, Stillings, Colombo, I can think of maybe 30-40 people on this side of the Atlantic or in Australia who ought to be on your list. Maybe some are already, but I could probably add a few. Why not circulate a list with names and addresses so we know who's on and who isn't but should be? For quite a few of them, I will personally take out a sub if there's anything to take out a sub for. And I'll give you names and addresses of the others. There are some very good minds in Spain, France, Italy and Belgium who would have useful things to say and would be interested to hear what others have to say.
- Don't feel too badly about the reviews and literature searches; remember that one person, researching alone (and probably most of your potential contributors are loners) can't possibly cover the entire ground, and needs the help of his colleagues if he is to learn of an interesting item whether in a book published in 1842 (the visit of the Earl of Shrewsbury to the ecstatics of the Tyrol, my yesterday afternoon's reading, fascinating!) or in the latest issue of the Journal of Allegedly-experienced seemingly-anomalous quasi-experience.
- Don't feel the need to re-type the material into a standard look. What I did in my Bolide (Ball-of-light-international-data-exchange) was to photocopy items onto A4 paper just as they came in. Much of the material was stuff from books and magazines which my contributors had come across; I would reduce or enlarge this to a more-or-less uniform size, but only in about 5% of instances did I re-type what contributors contributed. You can perfectly well regurgitate a good percentage of your input in facsimile.
- When you get appropriate contacts, you could maybe exchange material. Obviously, this doesn't apply to IUR and other established mags; but Kevin McClure's WILD PLACES probably has a subscription list of about 100 (well, maybe I'm exaggerating a little out of friendship: make that 70), so there's a lot to be said for re-using items from it, and letting him use your material in return. (If you don't know, or know of, Kevin, all I can say is, you should).

Hilary Evans
London, England

Hilary raises some thoughtful points about the direction of BAE. My current feeling is that we would like to try to keep putting out BAE bimonthly, in order to provide faster turnaround time for material and conversations. Of course, if there is insufficient input to make up even a flimsy edition, we won't be rigid about this.

From an aesthetic point of view, I prefer the standard look of BAE, although in the future some items which are too lengthy to be keyboarded will certainly be distributed as an insert.

I have included a question in the Virtual Conference questionnaire at the end of this issue about Hilary's suggestion to circulate a list with names and addresses of subscribers. Let me know how you feel about (a) having such a list, and (b) your name appearing on it.

Fairies, UFOs, and Problems of Knowledge

Between One Eye Blink and the Next: Fairies, UFOs, and Problems of Knowledge

by Peter M. Rojcewicz

from The Good People: New Fairylore Essays
Edited by Peter Narvaez
Garland Publishing, Inc., New York, 1991
(p. 470-514)

Peter M. Rojcewicz, Ph.D., is a folklorist and Professor of Humanities in the Department of Liberal Arts, the Juilliard School. He is also on the faculty of the C.G. Jung Foundation for Analytical Psychology where he teaches courses on fairy tales, myths, and the Great Books. An award winning poet and teacher, Dr. Rojcewicz is Co-Director of the Center for the Study of the Cultural Imagination, New York City, a research facility and educational network monitoring changes in the cultural imagination through the study of art, religion, folklore, mass media, and popular social movements.

As far as I know, this work at hand is the first to deal directly with the philosophical issue of knowledge in light of fairy and UFO comparisons. Because tradition notes the extraterrestrial nature of some fairies, comparisons with UFO occupants are not spurious. For example, some Irish believe that the "Gentle Folk" were not earthly, having originated on other planets. Among the Welsh some maintained that "Tylwyth Teg" were only visitors to earth. As special forms of creation, they can fly about at will. According to the Book of Dun Cow, no one knows the exact origin of the "Tuatha De Danann," but it is likely that they come from heaven on account of their great intelligence. I shall indicate here how a consideration of salient features indicates that the problem of the knowable and the real are major concerns in both traditions. Building upon this fact, I shall explore the hypothesis that the archetypal structure of folklore reflects the mind's deep core, and interacts together with the unseen archetypal structure in nature to construct our knowledge of the world. My primary goal here is to explore issues involved in the study of fairies and UFOs which force us to face the problems of the relativity of knowledge and human estrangement from the world. In this writing I am not arguing one way or another concerning the validity of the unusual accounts I discuss. The reader should keep the words "alleged," "ostensible," and "presumed" in mind concerning all extraordinary accounts discussed here. I shall utilize anomalous folk beliefs in an exploration of problems of reliable human knowledge. My hope is that this discussion will encourage more folklorists to engage in speculative inquiries of anomalous belief materials. Belief in spiritual entities is universal. No culture known to anthropology is without a body of beliefs and narratives concerning the human interaction with nonhuman others. This complex lore is so rich in details that our taxonomies can never be more than inexact organizing tools. Still, it is easy to observe repeating story patterns. I do not propose to be offering here an exhaustive phenomenological picture of either fairies or UFOs and their occupants. I shall simply choose some salient features with epistemological significance.

"Subtle Body"; Shape-Shifting; Luminous Entities....

Fairies and UFOs and their occupants possess quasi-physical natures that challenge common sense wisdom. Because of their subtle malleable bodies, fairies are extremely protean. They pass effortlessly through material objects and instantly dematerialize. Similarly, UFOs and their occupants display an apparent omnijective nature by splitting into two or more complete UFOs identical to the original, reuniting into a single object, and passing through physical objects with no apparent negative effects. Like fairies, UFOs and their occupants dematerialize before one's eyes. Both are often sighted with or in close proximity to clouds or fogs, vanishing into cloud formations often described much smaller than the size of the reported "craft." The witness's comprehension of these mind boggling features is further complicated by overwhelming luminous visual effects. What explanation is there for these traits?

I propose that an existential reading of the key motifs mentioned above will reveal the problem of the subjective nature of human knowledge that gnaws at the postmodern mind. Stated simply, the mind can know directly only its own internal phenomena and not the world as it is in itself. Knowledge is what results when we try to order the seemingly endless flow of experiences by establishing patterns among them. This is to say that the "real" world manifests itself only when our constructions, our maps of reality, break down. But as we can only describe and interpret these breakdown in terms of the same principles used to construct the now crumbling structure, we can never possess a picture of the world we can blame for the breakdown. The subjectivity of our knowledge further complicates the study of anomalous folklore which is by its ontologically uncertain subject matter already suspect.

...

Possessing a nature at least partially ethereal and abstract, and capable of volitional metamorphoses, fairies and UFOs and their occupants are not "things" in any absolute sense. Rather, they are multiple presence phenomena that will always withstand the monocular eye of materialistic science which can only see the most conspicuous physical aspects. Because we are not trained to see "no-things," we do not see accurately, or see nothing at all. Because fairies and UFOs exist as if on the border between fact and fiction, it is unlikely they can be perceived in their totality.

...

Superior Beings: Special Skills and Gifts

Some people receive extraordinary talents from non-human entities. Tradition refers to these recipients as "fairy men," "charmers," "wizards," "conjurers," "fairy doctors," "cunning men," "wise women," or "fairy mediums." Ancient Druids believed that their interaction with fairies and demons could produce power to master natural phenomena and animal processes, as well as to cast spells and see the future. In addition, mortals receive cures from beneficent fairies. A case well known in the fairylore involves the hunchback Lusmore. Because Lusmore offered fairies an acceptable end to a fairy song, they cured him of his deformity. Frequent mention is made in fairylore of a secret fairy book that contains the cures of all human disease. Similarly, UFO abductee Betty Andreasson-Luca claims her captors gave her a book of universal truths and secrets which she possessed for several days before it mysteriously disappeared without her committing any of its information to memory. In addition, contacts with angels and apparitions of the Virgin Mary also produce miraculous cures. As a result of fairy contact, mortals sometimes develop psychic or extrasensory abilities that include telepathy, precognition, and even invisibility.

...Continuities between fairies and UFO occupants extend to healings and special gifts. The literature contains accounts of people claiming cures from beams of light from UFOs. Such a case involves "Doctor X," cured of partial paralysis after his UFO close encounter in September 1969....

Less concrete, but perhaps as significant to the individual involved, are instances of dramatic personality change. After a UFO encounter, witnesses sometimes develop a greater appreciation of life, an effect common to illumination experiences discussed earlier.

Superior Beings: Negative Effects

The superior powers of fairies and UFO occupants do not always produce positive effects on witnesses. Human encounters with fairies have resulted in the ruin of health, property and personality. Because they have always feared the superiority of fairies, mortals refer to them euphemistically as the "Good People," the "Gentle Folk," and the "People of Peace."...

W.B. Yeats believed that some aspects of the fairy faith might be dangerous for mortals to explore. The message of fairies, he thought, was clear: "Be careful, and do not seek to know too much about us."...Perhaps Alan Bruford summed up the matter best when he wrote that "The fairies can be helpful, but in an unpredictable way; the safest advice is to have as little as possible to do with them."

Ample reason exists to fear fairies. Mortals receive bodily injury and paralysis from the "fairy blast." When the "fairy host" travels about, it stirs up a whirlwind of leaves and dust....People who suffer "fairy blast" fall immediately into a state of unconsciousness. Travellers can also be "pixie-led," that is, have their senses confused by the strange lights of pixies, hobgoblins, and bogies. These creatures play havoc with familiar paths and roads, so that even longtime residents wander about aimlessly.

Fairies are most feared for their tendencies to assault, torture and abduct humans. Fairies steal children left unattended in their cradles, substituting a stunted and ugly fairy creature called a "changeling."...Telltale signs of a changeling include its wan and wrinkled appearance, long fingers, bony development, fractious behavior and voracious appetite....

In addition to "taking" children, fairies also abduct mortal women to serve as midwives or mothers for their race. Some fairy abductees suffer severe depression and catastrophic mental effects lasting a lifetime. Fairy abductees have died subsequent to their ordeals....

What is interesting to note here is that all of the negative effects of fairy contact are duplicated in UFO lore...

Dependent Beings: They Need Us

Fairies and UFOs and their occupants possess powers superior to mortals. This superiority produces both beneficial and detrimental effects: People yearn for other-worldly intercession in unsolvable life problems; they also know the dehumanizing terror of having one's will "taken." Despite their unequivocally superior powers, fairies and "extraterrestrials" alike apparently dislike and fear humanity....

...UFO occupants...reportedly fear us due to our continual destruction of the planet and our atomic tests which release radiation into the universe. The primary reason why fairies fear mortals, however, is because they need us. For reasons still unclear, fairies need us to recharge their fairy powers and guarantee their overall socio-psychological well-being....

Clearly the most significant form of fairy dependence upon mortals involves their genetic evolution. Humans are essential to fairies for a healthy bloodline. Fairies "take" mortal women to act as midwives at fairy births. In addition, mortals "taken" to fairyland as wives and mothers themselves need the aid of mortal midwives, since these mothers never lose their mortal mixture....

Hybrid children, part human and part fairy, are stronger and healthier than fairy offspring...The substitution of "changelings" for healthy mortal babies is a major way fairies eliminate their physically and psychologically defective members at human expense. It should now be clear that humans are often unwillingly involved with fairies in a symbiotic relationship essential to their very physical and psychological life.

UFO occupants display the same paradoxical independent-dependent, love-hate relationship with mortals displayed in the fairy faith...

Towards Preliminary Understandings of Anomalous Folklore

Anomalous folklore arises from a source akin to mind and nature alike. C.G. Jung referred to this unitary background of mind and nature as the "Unus Mundus," an alchemical concept meaning "one world." From this paradoxical psychophysical realm come "archetypes," structuring principles of mind comparable to a "pattern of behavior" in biology, that underlie typical human activities such as conception, birth, puberty, marriage, illness, death, and, functioning like an instinct, influence typical human relationships such as between mother and child, husband and wife, teacher and student, and so on. Because archetypes partake of the same paradoxical psychophysical nature of the Unus Mundus, Jung referred to them as "psychoid." By this term Jung meant that archetypes are not purely psychic, but to a certain extent are physical and organic as well. So defined, the psychoid archetype is similar to the nature of "subtle bodies" discussed earlier. Archetypes possess "transgressivity," or the ability to cross over from the psychic to the physical realm. Because of their psychoid or psychophysical nature, archetypes honor no ultimate separation between matter and spirit since each transgresses the other. Because a psychoid archetype exists in both immaterial mind and material nature, it contains more than can be included in any conventional psychological system or explanation....

The psychophysical nature of the archetype is closely related to Jung's concept of "synchronicity," an unexpected meeting of one or more psychic states with a physical event. Because of an archetype's transgressivity, its psychoid (i.e. polar) nature splits and appears in the mental realm as an image and in the world as an external event, and occasionally even as a quasi-physical "object." From this peculiar fusion of time and space and inner and outer-worlds, something of the original unity of life becomes visible and can be experienced. Synchronistic phenomena, like fairy and UFO encounters with their parallel mental and material aspects, must be regarded as the "coming-to-consciousness" of an archetype. A thing only becomes conscious when it becomes distinct from other things. Normally, coming-to-consciousness is an intrapsychic process: the distinction among things occurs in our dreams, thoughts and intuitions. With synchronistic phenomena, however, this process is different. According to Aniela Jaffe:

Here the antinomies or parallelisms, the various facets of the archetype that is coming to consciousness, are torn asunder. They manifest themselves, psychically and non-psychically, at different times and in different places. This strange behavior may be explained by the fact that the psychoid archetype has not yet become fully conscious, but exists in a state that is half unconscious and half conscious. It is still partly in the unconscious, hence the relativization of time and space. (1)

This relativity of time and space is clearly visible in fairy and UFO abductions where temporal and spatial distortions are so common.

..."The human mind," according to Richard Tarnas, "is ultimately the organ of nature's own process of self-revelation," and so "the essential reality of the world is not separate, self-contained, and complete in itself, so that the human mind can examine it 'objectively' and register it from without." (2) Instead, our knowledge of reality only emerges through the mind's full participation in the unfolding process of nature's evolving spirit. Nature's reality is not exclusively objective and independent of mind, rather it depends upon various acts of human cognition...Nature reveals its own reality through human consciousness and thus, humans, rather than fundamentally estranged from the world, instead play an active role in the unfolding of life's meaning. This participatory epistemology, prefigured in fairy and UFO lore, reunites men and women with the universe, bridging a gap that has existed in our thinking for three centuries....

1. Aniela Jaffe, From the Life and Work of C.G. Jung. (Am Klosterplatz, Einsiedeln, Switzerland: Daiman Verlag, 1989) 68-9.

2. Richard Tarnas, "The Transfiguration of the Western Mind." ReVision 12.3 (1990) 3-17.

Quick Alert System for Abduction Reports

Richard Hall sent along the following proposal, which is self-explanatory. I would be prepared to operate such a database along the line he proposes (either piggybacked onto BAE or as a separate enterprise). Comment is invited. I would be particulary interested to know how mental health professionals who are the first contact of an abductee would feel about actively participating in such a system (with the consent of the individual clients, of course).

The Concept

Abstracts used as a quick alert system serve a unique purpose. They are not substitutes for more detailed publications that contain complete reports and that permit detailed analysis; instead, they alert the reader to reports (research or investigation) that are "out there" and indicate the salient features of what those reports contain. In addition to this "awareness" function, telling researchers about the existence of a new data that may be relevant to their research, an abstract data base can in itself provide an overview of the field of study -- what new developments are there? What are the patterns and trends? Thus, it has value on more than one level.

How It Would Work

Active abduction case investigators and interviewers in the field would be asked to fill out a relatively simple one-page form (see below) following their initial contact with a subject who reports a possible abduction experience. The form would reflect the results of preliminary interviewing only, not necessarily later findings. The form would be treated as a "Quick Alert" system and forwarded immediately to a central location (this could be an individual or an organization). The information would be entered onto a computer or word processor disc compiling similar data from all sources. A printout of the accumulated data would be sent periodically (monthly or more frequently) free of charge to active investigators who contribute their information to the system, and to researchers, and medical and mental health professionals who are studying the abduction phenomenon.

Financial Support

A modest amount of financial support would be required to offset clerical costs, ribbons, discs, and postal or fax expenses of the investigators who contribute their information and the data base coordinator. If we assume a network of 25 contributing investigators, a reasonable budget might be $6,000 a year (allowing approximately $20 per person per month for clerical expenses). Under the proposed new first class postage rate in the U.S. it would cost the coordinator $14.50 per month to mail 50 copies of the printout up to one ounce; additionally, the coordinator would have greater clerical expenses in general. A budget of approximately $50 per month (an additional $600 per year) might be appropriate for the coordinator. These figures are only rough estimates to suggest an order of magnitude. Perhaps funding could be obtained from more than one source if a larger network is formed.

Instructions for Preparing Quick Alert Abstract Form

This form is intended to provide a very concise summary of what newly emerging "abductees" are reporting; not a detailed account of their experiences or necessarily of the results of later investigation. The information will be disseminated to "abduction" case investigators, researchers, and medical and mental health professionals to inform them of trends in how the phenomenon (or phenomena) is presenting itself and what patterns are evident.

The form, one page in length, will have 6 fields indicated below:

1. Identification. Use the subject's initials. Indicate sex (M/F). If precise age is not know, put estimate of age in parentheses, or leave blank.
2. Initial Contact. Report date of initial contact, the means of it (telephone call, letter, other); whether referred by someone; and the salient features of what the person is complaining about or requesting (someone to talk to, hypnosis, psychological consultation, ...)
3. Location. Indoors, outdoors, in vehicle; bedroom, woods, highway, etc.
4. Conscious memories. Report the memories that are causing the person to reach out and seek information, help, whatever, in the following categories:

- AE = Anomalous Experiences (e.g. UFO sightings, alien creature encounters, audible phenomena, "telepathy," missing time).
- EE = Environmental Effects (e.g. physical traces, imprints, damaged foliage, unusual weather).
- PE = Psychological Effects (e.g. anxiety, fear of a specific location, sleep disturbance, phobias).
- ME = Medical/Psychological Effects (e.g. paralysis, recurring headaches, abnormal scars, implants).

5. Later Recall. Proper procedure is to record thoroughly all conscious recall before conducting regressive hypnosis. However, if hypnosis is use early

in the interview process or memories begin returning spontaneously, record the events or information that emerge belatedly.

6. Information Source. List name, address, phone number of person who can be contacted for additional information.

Sample Quick Alert Report

(To illustrate the Quick Alert system, this is a real recent abduction case in Maryland, under investigation by Richard Hall along with his brother, Robert Hall, and Rob Swiatek, of the Washington, D.C., area group. This is preliminary raw data only.)

1. P.E., male, 38. (Married, three children).

2. Letter, Aug. 30, 1991. Referred by Intruders Foundation. Life-long series of troubling events (including typical "abduction" features), unusual illnesses. Requests help and advice in dealing with them.

3. Most events in house or trailer; one 1973 "missing time" experience when sitting in car with girlfriend and "fog" surrounded car.

4. Anomalous Experiences: "Skeleton" face seen, "grabbed below belt" as child (1958).

Wife sees "skeleton" face (1976); small beings with design on clothes observed in house on two consecutive nights (April 1983); weird beings seen in room by him and wife (March 1977).

Spider or crab-like creature floating over bed several times (approx. 1967); other round or oblong objects seen floating in house (Aug.-Oct. 1991)

UFO/fireball sighting, "missing time"period (1973); UFO sightings (1990 & 1991).

Environmental Effects: Things disappear, reappear in house, TV sets demagnetized (1980).

Electromagnetic abnormalities noted, stereo turns on and off by itself, etc. (Oct. 1991).

Psychological and Medical Effects: Apocalyptic dream as child coinciding with period of high temperature, bloody noses, scars on right arm (1960); sleep problems coincident with marks on arm, bleeding gashes (1967); serious medical problems coincident with troubling dreams, also sinus problems (Dec. 1975); more weird and apocalyptic dreams, eerie, creepy feelings, coincident with observation of beings in room (March 1977); about same time, dream of walking in sandy area, army-like compound, escorts wearing white jackets...; deteriorating health, extreme fatigue, aches, swollen glands, unquenchable thirst (1983); daughter reported bad dreams, tall being inserting needles into her legs at night, cuts on back (Sept. 1990); sick in hospital (Oct. 1991).

Note: When family moved to present location, all oddities stopped ("a big relief") and they had a respite for nearly 3 years (from Jan. 1988 to Sept. 1990) before new things began happening.



The following paper caught my eye because of the oft-repeated observation (which, I think, was originated by Rima Laibow) that one of the aspects of UFO abductions which makes it worth studying by psychotherapists is that some abductees exhibit Posttraumatic Stress Disorder, and PTSD has only been observed in association with reality-based (rather than psychotic or hallucinatory) stresses.

A careful reading of the abstract, and the excerpts from the text of the article which follow, shows that the "trauma" of the PTSD in question is not the psychosis itself, but the experience of hospitalization to treat the psychosis. Just so you know, in case someone tries to cite this article as disproving Laibow's premise.

Posttraumatic stress disorder following recent-onset psychosis: An unrecognized postpsychotic syndrome.

McGorry, Patrick, Chanen, Andrew, McCarthy, Elizabeth, Van Riel, Raphael, McKenzie, Dean, Singh, Bruce.

Journal of Nervous and Mental Disease (179): 253-258, 1991.

Abstract

Clinical experience with psychotic patients early in the course of their illness suggested that symptoms of posttraumatic stress disorder (PTSD) may not be uncommon after recovery from an acute psychotic episode. Thirty-six patients recovering from an acute psychotic episode within 2 to 3 years of onset of their illness were assessed as inpatients and followed up on two occasions during the year after discharge. The prevalence of PTSD was found to be 46% at 4 months and 35% at 11 months, measured by a questionnaire linked to DSM-III criteria. The relationships between negative symptomatology and PTSD symptoms and between depressive symptomatology and PTSD symptoms were also examined: a significant correlation was found only for the latter. The psychopathological, preventive, and therapeutic implications of these findings are discussed, and future research strategies are proposed.

(from the paper)

Our clinical experience with patients recovering from a psychotic illness of recent onset indicates that most patients have found the experience highly stressful and do experience the kind of symptomatology that has been grouped together under the rubric of PTSD. This includes

reexperiencing traumatic aspects of their illness and hospital experiences, particularly seclusion and forced sedation, avoidance and denial of these issues, emotional numbing and reduced responsiveness, and nonspecific features including depression and a fragility or reduced resilience to stress...

(this point is emphasized in the Results)

...[DSM-III criteria for PTSD] seemed to be linked especially to the experience of hospitalization and less so to the psychotic experience per se, for example, recurrent nightmares involving forced sedation or seclusion.

...

The methodology used here to objectively demonstrate PTSD might be of interest to investigators and therapists, especially as it provides corroborative evidence to the witness's history that is considered valid in more conventional PTSD cases.)

Psychophysiological responses in the diagnosis of posttraumatic stress disorder in Vietnam veterans.

Blanchard, Edward, Kolb, Lawrence, Prins, Annabel.
J Nerv Ment Dis 179:97-101, 1991

Abstract

In one sample of 104 male Vietnam combat veterans, we found that five heart rate parameters from a psychophysiological assessment could correctly discriminate 75% of the sample into those with PTSD and those without it. Using a stepwise approach, we found adding 10 blood pressure parameters increased discrimination to 80%, while adding five parameters from frontal electromyograms did not increase discrimination. Cross-validation of the heart rate parameters on a new sample of 96 veterans resulted in 83% correct discrimination.

Procedure

...the subject was seated comfortably in a recliner in a sound-attenuated and dimly-lit chamber while the technician operated the polygraph and tape recorder from another room...subjects had been asked to discontinue any psychotropic medication or antihypertensive medication for 3 days before the assessment.

After a 12-minute adaptation period, a 2-minute resting baseline began. The subject continued to sit quietly with eyes closed. Next came a period of 60 to 120 seconds of mental arithmetic...There followed a 6-minute baseline to allow the subject to return to a relatively quiescent state.

Our primary experimental condition followed using a tape recording. A series of discrete trials, separated by 60 to 90 seconds of silence, was used. Each trial consisted of 30 seconds of symphonic music, a variable (30 to 75 seconds) period of silence, and 30 seconds of combat sounds. The latter included AK-47 firing, mortars, helicopters, and screams. Each trial was played at a constant sound level with the sound intensity increased by 10 decibels at each succeeding trial....After each trial, the subject was asked whether he wished to proceed to the next trial.

Discussion

...Our results point clearly to the usefulness of assessing HR responses, especially those stimuli reminiscent of combat, as a non-self-report technique for diagnosing PTSD among Vietnam veterans with combat experience...It shows some limited additional value for BP and clearly shows no additional value for forehead EMG....

Of what clinical value is the positive indicator of PTSD through physiological assessment? A positive response tot he physiological test offers a strong reinforcement to the history-based diagnosis for combat-induced PTSD. This position is already accepted by the U.S. Veterans Administration in their official diagnostic literature....

The work reported here suggests a simple, easily implemented, clinically useful diagnostic test. It could easily be modified by using imaginal stimulation...to apply to those suffering PTSD as a consequence of natural, civilian, and industrial catastrophes other than combat.

The role of expectancy in hypnotic hypermnesia.

Grabowski, K.L., Roese, N.J., & Thomas, M.R.
International Journal of Clinical & Experimental Hypnosis, 39 (4), 193-197, 1991.

Previous research has yielded equivocal evidence of hypnotic memory enhancement. This experiment assessed the effects of expectancy and hypnotizability on recall for videotaped material under waking and hypnotic conditions. Subjects (N = 138) were informed of hypnotic induction either before (expectancy condition) or after (no expectancy condition) watching a videotaped enactment of a crime and completing an initial waking recall test (R1). Both groups then underwent hypnotic induction and completed the test again (R2). Subjects' raw recall scores were significantly greater under hypnotic than waking conditions, but this hypermnesia was not evident when scores were corrected for mere increase in rate of responding. Subjects expecting later hypnosis scored significantly higher than subjects with no such expectations, but again, this difference was not evident in corrected scores. Hypnotizability of subjects was, however, related to corrected recall, with high-hypnotizable subjects displaying the greatest increase in rate of responding from R1 to R2. No evidence of the hypothesized "suppression effect" underlying hypnotic hypermnesia was found.

Fantasy proneness, amnesia, and the UFO abduction phenomenon.

Powers, S.M.
Dissociation, 4(1), 46-54, 1991.

Fantasy proneness has been viewed as an adaptive response to stress; however, the specific relationship between amnesia and fantasy proneness has not been ferreted out as a research focus. This essay examines the ways in which amnesia appears to play a functional role in fantasy proneness and posttraumatic stress disorder. Furthermore, this essay postulates that persons who report that they have been abducted by extraterrestrials and systematically abused during these abduc-

tions may be fantasy-prone individuals who have used systematized amnesia to create a mask memory for repeated incidents of violent sexual abuse in early childhood.



"Manifest Destiny On The Bus"

Jean Mundy sent in the following, saying "You can print my record of Anomalous events if you wish. As I wrote it for the local newspaper I tried to make it humorous, but every word of it is a true event which happened to me. Manifestations continue in my life almost weekly. Does this happen to other readers of BAE?"

Manifest Destiny On The Bus

by Jean Mundy

originally published in The East Hampton Star, June 6, 1991

To whittle away the hours on the two-and-a-half hours bus commute from Amagansett to Manhattan, I entertain myself by making miracles and manifestations. It's worked so well I have actually been eager to get up in the dark to head for the city.

One would think the name of the city is "Smile," because that is what is proclaimed on the bus destination header. So in a lighthearted vein I dream up something *very* unlikely, but still a remote possibility, and ask for it to happen. After all, if your faith can move mountains, why not? Usually my weird request appears before we hit the "Adjust Lights" sign on the Midtown Tunnel, but some of the more impossible things take the whole day in town. One time the "Lights" part of the sign was dark, and visitors were flashed an order, on entering New York City, to *"adjust-adjust-adjust!"*

I didn't invent this game. It just came to my attention that whenever I thought of something I wanted, it would turn up at the next yard sale. Well, you might say, finding things at yard sales is no miracle. There are plenty of folks who need to find a good home for their excess luggage, regardless of price. Okay, but I found some very unusual props for a play the very week that I needed them, like a miniature cannon that actually fires. And then it was the dump. At the East Hampton recycling center I have found, when I thought about them, Martina Navratilova's address, Monopoly money, and an upright piano in good condition. Coincidence, maybe, but wait.

Then it started happening on the beach. I would think of something in the morning and that afternoon, even in winter, on the deserted beach, it would appear. In October there was a fresh bottle of suntan lotion with a picture of the desert, just when the tech crew was about to paint a backdrop for my play set in New Mexico. I have found, when I made a mental note that I needed it, a box of baking soda. The baking soda indicated that *whoever* is helping me play this game has a sense of humor because it was not one box but two. One may be a miracle, but two are a joke. There was one large size and one small size, as if to say, "We didn't know which size you wanted so, to be safe, we got one of each."

In my apartment in New York City, I found a new can of Mona Lisa tomatoes, large size, in the incinerator room, when I wanted to make spaghetti sauce. I was hunting there to find a certain news item I had missed. I found the newspaper, but that is easy. The tomatoes were much appreciated as there was a storm brewing outside and I didn't want to go out. The Jesuits teach that Lucifer was condemned to hell because he would not serve mankind. I could believe that, but a guardian angel willingly running to the store for items I've forgotten! Maybe it's a baby angel in training. Seems a bit much, even for the Jesuits. That was a nice touch to have the Mona Lisa portrait on the label because, as always, her smile was enigmatic.

On another newspaper hunt, I found a briefcase in the incinerator room with the initials "W.S." just minutes after returning home from a lecture by Whitley Strieber. His briefcase with his initials clearly visible sat beside him, so it was registered in my unconscious. Anyway, the zipper was broken on the briefcase that appeared in my basement and the manufacturer's tag was "Space Mates." Whitley had talked about the possibility that aliens from other planets are visiting us. Did small space mates break the zipper to get the owner to throw it away, so I could find it? Whitley says they are just trying to get our attention. They got mine.

These spontaneous manifestations are what encouraged me to start designing miracles for the trip to New York. I figured the Hampton nameplate ought to carry some weight.

My first request on the bus was for a bouquet of flowers in the mid-winter, during an ice storm. It was so dreary I could barely see out of the steamed windows. As I declined the offer of a New York TImes, the steward-

ess said, "You'll want to read about the flowers." I was so startled at this feat of mental telepathy that I took the paper. Maybe this is why you pay more to ride on the first class buses, you get a one-half-ounce bag of honey roasted peanuts and a stewardess who can read your mind. I read all the Times sections from A to D, scrutinized all the photos, and found not so much as a boutonniere, much less a bouquet.

In handing the refolded paper back to the stewardess for the next passenger, I looked out the driver's wiped window and, lo and behold, just then a van pulled in front of the bus which, in hippie style, had a painted spare tire cover. On it was a painted bouquet of flowers. Then another car got in between us. It could have been the only time I looked out the window the whole trip. What timing.

Just a coincidence? The next week I asked for "the name of God" to appear. Might as well head for the top, I reckoned. Again I could not see out the stormy window, so I accepted the stewardess's offer of a paper. Besides I wasn't going to say "No" to anyone with her powers. On the front page, in the lead right-hand column, it said, "I, Saddam Hussein, in the name of God, the all merciful, do declare..." Now I admit that I don't read the paper regularly, but I bet God doesn't often take the lead.

Still, it could be a coincidence, but another week I asked for a white dove to appear as we negotiated the traffic. Then for fear that a pigeon would become a road kill, I "canceled" the order. At that point the most beautiful three-dimensional dove shaped of two beams of white light appeared out the left window and rode along with the bus for several minutes as I gazed in wonder. The stewardess saw it too. Neither of us said anything. We didn't have to talk.

Once I asked for an "odd-shaped piece of wood." I had in mind a small driftwood piece but such a large log appeared so suddenly that the bus driver had to swerve around it. Is that what Oscar Wilde meant when he wrote, "When the gods wish to punish us they answer our prayers?" I'll have to qualify my requests to avoid road hazards, better stick to signs in the heavens.

On the next trip I asked for an albatross. I perversely enjoyed the thought "they can't do that one." I don't have any idea who I am talking to, if anyone. Never again will I laugh at someone muttering to himself. At least the mutterers know who they are addressing. At the entrance to the Queens-Midtown Tunnel I was both relieved and disappointed that no albatross had appeared on the Long Island Expressway. Perhaps I had been too strong in my insistence that we have no more traffic hazards and a soaring albatross might have distracted a few sleepy drivers.

In musing over the missing albatross I realized we had seen a fox trotting along beside us. The fox was easily able to keep up with us as the traffic crawled. A fox is a symbol of cunning and craft, so I figured it was a substitute, like a forced card in the magician's deck. Was I in for a trick? Or was my mind playing tricks on me? Maybe all those Honey Roasts have a cumulative effect on the central nervous system.

The day of the fox was a holiday so I went directly to the tickets booth in Times Square. I picked, at random, Isak Dinesen's "Out of Africa" sojourn called "Lucifer's Child." I was jolted out of my orchestra seat to hear Julie Harris, in the role if Isak, say, "Oh, and we saw an *albatross* that afternoon. In fact, two of them came soaring over the plain." I tried to calm myself by thinking, "Close, but no cigar, as I said I wanted to see an albatross, not just hear about one."

Then Julie continued, "So, I named my hat the Albatross and here it is." She paraded it across the footlights, then I realized that Julie was pictured on the front of Playbill wearing the albatross hat. I had seen albatross as requested. You win, I conceded, whoever you are, but it's a trick. Very foxy. Next week I'll make it even harder, I'll ask for a zebra, not a hat or a coat, but alive.

Back on the bus, I recanted. Realizing a live zebra might distract even the most seasoned driver, I changed my order to specify a zebra van. Then, not being sure that a van for carrying zebras could be found even in Africa, much less New York, I specified that if just the words "Zebra Van" appeared *they* would win. After all they deserve a fighting chance. Whoever they are, they have a pretty decent track record.

It wasn't until the next afternoon that I spotted it. A parked van, in East Village, painted entirely in zebra stripes, front, back, sides, and hood, and on the side in large letters were painted the words "Zebra Van." The paint was probably still wet but I was too unglued to touch it. They could advertise, "We can do anything but the impossible takes a little longer." It was my one and only visit to the East Village in many years. A friend asked me to meet her there, something to do with her job, and the zebra was parked in front of our meeting place. Spooky.

I really ought to stop this. I'm scaring myself. But I'm hooked. I had to try it one more time. Just after the ubiquitous yellow ribbons of the gulf war I asked to see a flag of some other color and not American either. I saw four large American flags en route, and I was just reassuring myself that this really doesn't work when the bus climbed a steep hill at the Queens gas storage tanks and I saw, in the distance, a new filling station flying at least 40 multicolored pennants.

I said that would be the last one, but I had to try just one more. I chose from the Book of Revelation (New English Bible Chapters 13,140): "The number of the beast is six hundred and sixty-six." I asked for 666 to appear on a licence plate. Then, I figured, the driver of the car would be revealed as the mysterious beast of the New Testament. I tried to read every plate of every vehicle that passed our bus. It wasn't easy. Some of these guys were weaving madly. Some of the big trucks display a plate for every state.

The stewardess gave me knowing looks every time I stopped to rub my eyes and let them uncross. If "666" was on a plate, I missed it and the beast. My contacts were still spinning when I read the tickets board and finally came to a stop on Penn and Teller's "Refrigerator Tour." Again, I was jolted out of my seat to hear Penn (or is that one Teller?) pretending to be Mofo, the Psychic Gorilla, proclaim about a volunteer from the audience, "And you drove here today in a blue coup-de-ville with the license plate number 666."

Good grief, the *beast* is revealed at last -- an actor who is staging a psychic gorilla. After the show Teller (or is that one Penn?) was selling T-shirts with a picture of Mofo. I wish now I had bought one. I could wear it on the ride home. Or, I could keep it in my bag, and, if the stewardess senses it is in there, I'll give it to her.



1992 World UFO Conference

Jean Mundy sent along a notice for the following conference. She nots that her UFO play "Believe Me!" will be performed, and she will speak.

1992 World UFO Conference
September 11-13, 1992
Colorado Springs, Colorado

There were no speakers listed on the brief circular; only topics of conferences were noted. These topics included: Testimonials, Contact, Channeling, Psychic Contact, Abductions, Walk-ins, Government, Media, Crop Circles, UFO Data Bases, UFO History and Investigations. In addition to the conferences, there will be a Costume Party where "you may come as your favorite Alien Creature."

Costs range from $80 to $180 per person depending on how early you register. For further information, write 1992 World UFO Conference at 132 LarchDrive, PO Box 15362, Colorado Springs,CO 80935-5362; telephone 1-719-444-3324, or fax 1-719-260-6437.

New Crop Circle Video

Linda Howe sent the following notice about a new video on Crop Circles.

In the spring of 1991, I was working on the FOX television special "UFO REPORT: SIGHTINGS." One of our stories was the crop circle phenomenon in England and other countries. Good aerial footage was needed and that search led me to John Macnish -- a freelance TV director for the BBC and owner of Circlevision -- a company he started with his wife, Jayne Wilde, to produce programs and to provide crop circle footage to worldwide broadcaster.

The formations have become so large, strange and controversial that John and Jayne decided to make a documentary which they call CROPCIRCLE COMMUNIQUE. It features investigators, their hypotheses, graphic animation and beautiful aerial photography of major 1990-1992 sites. The 75-minute video also includes the two notorious Englishmen, Doug and Dave, who demonstrate how they made circles "for fun" in their local county, but who do not claim to have made all the very large and complex pictograms in England, Japan, Germany, the U.S., Canada, Australia and other countries. One extraordinary sequence videotaped by German students shows a small, white disk-like object moving amid plants on August 19, 1992 near Barbury Castle, two days after [a large crop circle formation] was discovered.

As a documentary filmmaker who has explored several mysteries myself, it is my pleasure to introduce and distribute CROPCIRCLE COMMUNIQUE. This video is both entertaining, with wonderful images and music, and an important record for serious researchers.

CROPCIRCLE COMMUNIQUE is $35 (price includes US shipping) from Linda Moulton Howe Productions, PO Box 538, Huntingdon Valley, PA 19006-0538; phone 215-938-7869; fax 215-938-0787.

You can also order Linda's book (AN ALIEN HARVEST) and one-hour video (A STRANGE HARVEST), both dealing with the animal mutilation mystery, from the same address.

Operation Right to Know

A demonstration promoting a greater public inquiry into the UFO mystery and urging the disclosure of government UFO secrets has been scheduled for March 21 through March 31, 1992 at the White House

OPERATION RIGHT TO KNOW is organized by private citizens and operates independently of a ll UFO organizations.

The message presented by OPERATION RIGHT TO KNOW asserts that there is a high-level cover-up of UFO information and encourages the disclosure of that information. It is suspected that a small number of persons at the highest level of government have been granted need-to-know access to information confirming the presence of extraterrestrial visitors on this planet. We feel that fact can be safely disclosed to the public.

OPERATION RIGHT TO KNOW will offer at the White House sidewalk demonstration site a comprehensive briefing package for education use by journalists and other interested persons. Briefing material will reflect different aspects of UFO events and of the investigations into them. No particular point of view characterizing the exact nature of the "cover-up," and of the alien presence, will be adopted by OPERATION RIGHT TO KNOW.

It is the intent of OPERATION RIGHT TO KNOW to operate in a legal, non-disruptive manner and that all activities organized shall remain free of hostile behaviors and fanatical agendas.

Organizers:
Ed Komarek, Jr.
Rt. 3, Box 1076, Thomasville GA 31792
Mike Jamieson
554 Randolph St., #2, Napa CA 94559



Please take a few minutes to respond to the following questions. Send your responses to me (see instructions below).

1. Do you agree with the proposal that subscriptions to BAE be opened up to experiencers?

2. Regarding Dick Haines' "Quick Alert" proposal for new abduction cases: What are your impressions of this proposal? Would you be willing to participate?

3. Do you receive the journals DISSOCIATION, and JOURNAL OF TRAUMATIC STRESS? They are particularly hard to find in the Toronto area; the university library does not stock either. There have been some articles in both journals of late that I think would be of interest to our readership.

If you receive either one, would you be willing to forward a copy of the abstracts in recent issues, and current issues as they come in, to me? Also, would you be willing to send copies of articles which you feel would be relevant to BAE?

4. Suggest any recent journal articles you feel should be presented in BAE.

5. Suggest any recent books you feel should be presented in BAE.
(Feel free to review or excerpt them for us!)

6. What's Michael Persinger up to these days? Anybody know?

7. Have you submitted a biographical sketch to BAE yet? If not, please do so!

8. Are you interested in receiving a list of names and addresses of subscribers to BAE?
Do you wish your name to appear on such a list?

9. This last entry is an open invitation for readers to present short, informal essays on their personal and professional experiences in the abduction area.

Send your responses to:
David Gotlib, M.D.
Bulletin of Anomalous Experience
1365 Yonge Street, Suite 200
Toronto, Ontario, Canada M4T 2P7
Fax (416) 924-7003
CompuServe 72037,737
WELL "drdave"